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three states: lethargy, catalepsy and somnambulism; in the first two, particularly in lethargy, there is absolute unconsciousness, the subject is motionless, his will in abeyance, there is no suggestibility. In the third state, the subject hears, sees, receives and carries out suggestions given him by the one who hypnotized him. An important fact is, that on awaking he recollects, outside of the suggestion given him, nothing that has happened during the sleep; but he will recollect it in a second period of hypnotic somnambulism, unless a contradictory suggestion be given. This loss and this recovery of recollection under fixed conditions is important in medico-legal hypnotism.

Rape and attempts at rape are the most frequent crimes upon hypnotized persons. Gilles de la Tourette is able to cite five cases of this class, developed in action at law; not a small number, considering the difficulties of detection. The problem to be solved is this: "Given the suggestibility of a somnambule, can one use him to do a criminal act to which he would never have consented outside of the hypnotic sleep?" Suppose a subject put to sleep, and in the somnambule state he is told: "You know A; he is a contemptible fellow and is ever trying to injure you. He must be put out of the way. Here is a dagger, to-morrow you will go to his house and stab him. You are not to remember that I ordered you to kill him, even if you be hypnotized again." This can be done in the laboratory.

But some subjects refuse to obey; the training of subjects is not easy, it takes time; and suitable subjects are not numerous. Suppose the subject is already to act, but the victim does not pass, what happens? In most cases a fit of hysteria; or an attack of acute delirium, or of babbling mania. Thus, it is as important that the conditions be realized, as that the suggestion be accepted. Now, no one has been able to discover one single crime of this kind actually committed in real life. A criminal desires first of all to escape punishment; he will not make sure of his revenge and conceal himself from prosecution by putting a weapon in the hand of a lunatic somnambule. Suppose a somnambule signs a check; on awaking he will hardly part with his property without protest. He will ask himself how he came to sign such a paper; an investigation might be embarrassing to the holder of the check. Although the courts will seldom be called upon to consider crimes committed by somnambules or upon somnambules, yet there is danger in another direction, that is, in the injurious effects of ill-advised hypnotizations by persons who are not physicians. We can track a "showman magnetizer" by the persons he succeeded with, who become nervous and irritable; some fall into deep sleep out of which it is difficult to bring them; they are unfitted for duties of daily life. Others, and they are the majority, have convulsions resembling the crises of confirmed hysteria. Hypnotism should be confined to the medical profession. The expert in court has to inquire if the subject has an affection capable of coming from ill-advised hypnotism. He ought not to go beyond the formula: "The individual can (or cannot) be put into the hypnotic state."

Les Suggestions Criminelles, Leçons professées à la Faculté de Nancy, par M. le Professeur BERNHEIM. Revue de l'Hypnotisme, 1er Mars, 1890.

This article, written by the leader of the Nancy school, brings out clearly the main point of difference between the two schools. Free will and responsibility are problems that present themselves to us. We are all suggestible in a certain measure; our reason leaves us sometimes; evil thoughts creep into our imagination out of our control; the thought tends to become an act. To what degree can we resist this tendency? Can it not impose upon us the law of ideo-motor or ideodynamic automatism, which transforms the idea into action? Can

crimes be committed by suggestion? The Nancy school replies affirmatively. Liébeault, Liégeois, Beaunis and Bernheim say that certain somnambulists can under the influence of suggestion, either during sleep, or after wakening, execute with docility what they have been ordered. Numerous experiments should carry conviction.

The Paris school, with Charcot its eminent head, Brouardel and Gilles de la Tourette, reply in the negative. It is said that the crimes we cause to be committed are those of the laboratory; that if we give to a man a paper knife to kill his neighbor with, he knows that the knife is harmless; his confidence in us renders him obedient to the suggestion. This is true in certain cases; the somnambulist knows it is a representation, and plays the comedy which we desire him to play. It is sometimes so in natural dreams; we know that we dream; we dream passively; we endure the most terrifying things, without feeling any emotion; the heart-beat and respiration are not accelerated; we are indifferent to the drama in which we are actors; the individual is as if he had to do with another of his selves; the conscious being is awake by the side of the new being, the sub-conscious. The feeling of our identity is stronger than that of the hallucination, which strikes our sensation without reaching the moral foundation of our being. The same is true of certain hypnotized persons. I say to the subject, the dog will bite you, but he puts his hand upon the dog without the least dread. Other subjects resist suggestions; they retain a certain initiative. I command him to steal a watch, but he refuses; his moral character is a primordial anterior suggestion that neutralizes these other suggestions. But there are others, who have no power of resistance; the sub-conscious in them annihilates their conscious being; these will commit crime. So in natural sleep, we have dreams, in which we are not ourselves; we fall from a precipice, we are terrified, respiration is anxious, the face pale, we groan in our sleep. There are a sufficient number of cases, where crime has been committed during natural somnambulism. Can this not be true in provoked somnambulism?

The author gives the case of a young artist to whom he had suggested to steal his watch, when he should awake; which he did without hesitating; and when discovered, was confused, trembling, imploring them not to arrest him; this latter was a real emotion; the subject was honest by nature. Among somnambulists who act post-hypnotically, there are some who do it as impulsive epileptics. Sometimes the epileptic knows that he kills, but does not know why. The insane sometimes say: "I have a foolish idea to set fire to the house, or kill my child." Why, to what purpose? Do you not love your child? "Yes, I love him, I know it is wrong, I have no reason to kill him." In hypnotism a similar psychical state is realizable; it is a blind instinctive impulsion, without reason; it is an impulsive insanity. There are others who do not act abruptly. The operator said to one during his sleep, "When you awake you will steal my purse on the table." On awaking he did. He was asked, "Why have you stolen?" He answers, "It is to take what you owe me, I lent you some money and you have not returned it, it is a restitution, not a theft." In this case I did not produce a perversion of the moral sense. Imagination turned the difficulty; it suggested to the subject a retroactive illusory memory through which the theft became allowable. To the subject was said: "Here is a pistol and when you awake you will shoot this man." On awaking he does it. I ask him why. He replies, that the man insulted him, had pointed a pistol at him; so he defended himself. Hallucination like imagination furnishes a rational pretext. This hallucination can be created, if auto-suggestion does not interfere. One can say to the patient: "Here is a man who has seduced your wife; when you awake you will avenge your

honor and kill him." It would be still easier to suggest crime to those who love it, because there is no moral conscience to reject the suggestion. It is difficult to say, whether a person with a developed moral sense, could be directly so enfeebled or perverted as to commit a crime. But it is certain, that an honest man can, when carried along by an impulsive giddiness, delirious idea or hallucination. The nihilists, anarchists, socialists, revolutionists can become criminals by suggestion. The excited crowd, hearing the word, "spy," "traitor," become ferocious and bloody and rush upon some innocent person. It is a collective suggestion, a blind passion that carries the masses. The brute nature is unchained.

It has been objected, that there is not on record a case of crime committed under the influence of hypnotic suggestion. This is possible; hypnotizers are not generally criminals. But if a hypnotizer was a criminal, he would not tell it to the person he hypnotized, much less to anyone else. The truth is, suggestion plays a rôle in many crimes. There is hypnosis without sleep; suggestion can occur during the waking state; some persons are normally very suggestible; a word can produce in them analgesia, catalepsy, hallucinations, acts; the suggestion is made without their knowledge, and sometimes the suggester is unknown to them.

These ideas find their application: A young lady of good principles, honest and of sweet disposition marries. The first years are happy. A young man gains control of her. Her husband involved in difficulties for subsistence neglects her. Later her husband meditates vengeance against this young man, who, having seduced his wife, established a rival business, which prospered, while his own was in peril. To satisfy his vengeance he gained again the heart of his wife; and persuades her that his rival is the cause of their trouble; and hints that he ought to be killed. Docile and yielding to threats, she arranges a meeting with her lover under the pretext of renewing old friendships. She goes there; she enters the "Madeleine" to pray; then coldly, without emotion, she conducts her lover to her husband, who assassinates him. No regret, no remorse troubles her conscience. Nothing in her antecedents had indicated such monstrous moral perversity. Before the jury, the matron of her "pension" testified to her sweetness of disposition. Another testified she was like soft dough; she went to vice as well as to virtue. Her brain was open to all suggestions.

L'Alcoholismo, sue conseguenze morali e sue cause. Dr. NAPOLEONE COLAJANNI. Catania, 1887, pp. 203.

Alcoholism is most ancient; it has infected barbarous and civilized peoples; it was not a politico-social question. In modern times there is the greatest uncertainty concerning this question. The most fallacious statistical method to resort to is that of averages. For the quantity of wine produced in a country is given without deducting the part exported; and the comparison should be between the production of one year and the crime and suicide of the year following, in which ten twelfths is consumed, and not of the same year.

The official statistics of France and Italy indicate that alcoholism, as a direct motive of crime, is very, very limited. Comparing the first year of observation with the last, there is everywhere a perfect parallelism between the increase of alcoholism and that of crime and suicide; but the increase of crime is for the most part apparent, while that of suicide is real, continuous and without numerous oscillations, which characterize the increase of alcoholism and crime. On this account alcoholism increases in the inferior classes; suicide in the cultured classes. A slight increase in consumption of alcohol often corresponds to a large increase in crime, and *vice versa*. The maximum